



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lamm. Meem</i> ⁴³⁶⁴ .	الْم
2. <i>Telka^w (she-that-afar-it^w / those^w) (are) Aya'te^w (Qur'anic statement) (of) The Book The Hakeeme⁴³⁶⁵ (infinite bekma⁴³⁶⁶ Possessor).</i>	تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ
3. An aright-guidance ^x and a mercy ^w for the benefactors.	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ
4. Who ^r youqeymona ⁴³⁶⁷ (they ^z up/sustain the prescribed obligations of) the Prayer ^w and youatona ^x (they ^z accord and fulfill the obligations of) ^x the Zakata ^w ⁴³⁶⁸ (prescribed percentage of personal possessions) ^w and they (are) by the Hereafter ^w they (are) yougenooona (they ^z believewith certitude).	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ
5. Those (are) on an aright-guidance ^x from their Lord and those they (are) the thrivers.	أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
6. And of the mankind who ^p [be] purchases the amusement (of) discourse, to mislead [be] a'n (off) Allah's path by other than a knowledge; and yattakbetha ⁴³⁶⁹ (takes and makes) it ^w [be] jestingly; those, for them (is) a humiliating torment.	وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
7. And if (to be/ being) recited on him Our Aya'te ^w (Qur'anic statements) [be] diverged, mustakberan ⁴³⁷⁰ (affirmably standing haughtily above submission) as if [be] heard it ^w not, as if (was) in his [both] ears a wagran (bearing-beaviness); so bashsherho ⁴³⁷¹ (let-tell him [you ^s] pleasant tidings) by a painful torment.	وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا وَلَّى مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
8. Verily who ^t believed they ^z and worked the righteous-works ^w they ^z , for them (are) gardens ^w (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ
9. Immortals they ^z (are) in it ^v ; Allah's promise, (absolutely)-right ⁴³⁷² ; and He (is) The Mighty The Hakeemo ⁴³⁷³ (infinite bekma ⁴³⁷⁴ Possessor).	خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

⁴³⁶⁴ See the *Lexicon* attached to this Translation for a commentary on this.

⁴³⁶⁵ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم".

⁴³⁶⁶ Ibid!

⁴³⁶⁷ That is they up/sustain/maintain all the dues necessary!

⁴³⁶⁸ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications!

⁴³⁶⁹ The word "اتخذ" from "إِتْخَاذٌ" which is "إِفْتَعَالٌ" for "الْإِتْخَاذُ", as stated in اللسان; therefore, "إِتْخَاذٌ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁴³⁷⁰ The word "mustakberan" = "مُسْتَكْبِرٌ" does not have an exact English equivalent per se! It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain!

⁴³⁷¹ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

⁴³⁷² The word "حقاً" is absolute objective noun, i.e. tantamount to the infinitive noun, intended for intensity, so "absolutely" is prefixed! As in English there is no infinitive noun for such a purpose of intensification of the verb! See إعراب القرآن، لمحمود صافي

⁴³⁷³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم".

⁴³⁷⁴ See the *Lexicon* attached to this Translation for "bekma!"

10. Created [He] the Heavens^w by other than pillars you^z see it^w; and cast [He] in the Earth^w anchors⁴³⁷⁵ (*catches/ fasteners/ stabilizers*), that not [it^w] wobbles by you^b; and dispersed [He] in it^w of every a *dabba'ten*^{w4376} (*she-moving-creature*); and *anzalna* (*We descended*) from the sky^w water; so *anbatna* (*We sprouted*) in it^w of every *zanjen*⁴³⁷⁷ (*category/ hue*) *kareem*⁴³⁷⁸ (*bounteous, and of multiple uses/ effects*).

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا
وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ
بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأُنزَلْنَا
مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ
كُلِّ زَوْجٍ كَرِيمٍ ﴿٤٠﴾

11. This (*is*) Allah's creation^x; so let-you^z show me what created who^r (*are*) of lesser than/without Him; rather the *dha'lemoon*⁴³⁷⁹ (*injustice-doers*) (*are*) in a misguidance manifest.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا
خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ
الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿٤١﴾

12. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Luqmana* the *hekmat*⁴³⁸⁰ (*wisdom*) that let-thank [you^s] for Allah; and whoever [*he*] thanks so verily only [*he*] thanks for himself^w; and whoever *kafara* (*[he] disbelieved/ was ingrate*)⁴³⁸¹, so verily Allah (*is*) rich *Hameedon* (*iteratively praised and multitudinous praiser He*).

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ
أَشْكُرَ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ حَمِيدٌ ﴿٤٢﴾

13. And *edh* (*when/ while*) said *Luqmano* for his son, while he exhorts⁴³⁸² him: O, my little-son⁴³⁸³, let-not partner (*other deities*) [you^s] by Allah; verily [the] *sherka* (*associating partners with Allah/ polytheism*) (*is*) surely an injustice great.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ
يُعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٤٣﴾

14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his *fe'ssalo* (*weaning/ disengagement from breast-feeding*) in *aa'mayne*^{w4384} (*two-years by anniversary*), that let-thank [you^s] for Me and for your^t begetter-parents and to Me (*is*) the destiny.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ
أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي
عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ ﴿٤٤﴾

⁴³⁷⁵ That is the mountains!

⁴³⁷⁶ For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

⁴³⁷⁷ The word “*زَوْج*” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “*زَوْج*” is its plural: (1) “*أزواج*,” which could also mean: (2) *similar*, i.e. the *look-likes*! In this *Ayah*, according to Ibn Abbas, “*ترجمان القرآن*” = *explainer of The Qur'an*, meaning (5) *hues, applies*! See *القرطبي* and *اللسان*!

⁴³⁷⁸ The word “*kareem*” = “*كريم*” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*! In summary: *bounteous, and of multiple uses/ effects*!

⁴³⁷⁹ The “*ظالمون*” = “the injustice-doer,” as “*الظلم*” = “injustice!”

⁴³⁸⁰ The English word “*wisdom*,” inextricably linked to human *deficient knowledge and incomplete experience*, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmat*!” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*hekmat*!”

⁴³⁸¹ The word “*disbelieves*,” in its *intransitive* sense hence “*disbelieves (in)*” means: *rejects the belief in*, in this case, the thanks for Allah! That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life, health, bearing seeing*, etc.

⁴³⁸² The word “*يُعِظُهُ*” rooted in “*عَظ*” = “*exhorted*” or “*admonished*,” and “*موعظة*,” could mean: *exhortation or admonition*!

⁴³⁸³ The phrase “my little-son” is by way of endearment!

⁴³⁸⁴ The Arabic word “*عام*” has no English equivalent *per se*! There is only one word for *سنة*! In Arabic there is “*عام*,” “*حول*,” “*حجة*,” and “*سنة*” each with a *difference*! Here “*عام*” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “*سنة*” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to “*حول*” = *anniversary of any special event*; and “*حجة*” = *lunar-year*! Although generally all are *loosely used synonymously or interchangeably*! See *الفروق اللغوية*، لأبي هلال العسكري!

15. And *en(if) jahadaka* (both exerted their utmost mental/-physical and possessional efforts fighting you^s) on that [you^s] partner (deities) by Me what not for you^s by it^x a knowledge then let-not [you^s] obey them both; and let-accompany [you^s] them both in the world a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved maxim); and *ettabe'a* (let-closely-follow [you^s]) path (of) whom^p [be] *anaba*⁴³⁸⁵ ([be] returned-penitent) to Me; afterwards to Me (is) yourⁿ return; then *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by what you^c were working.

وَأَنْ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعُهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ
إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

16. O, my little-son⁴³⁸⁶, verily it^w *en(if/albeit) tako*⁴³⁸⁷ (it^w be) a *methgala* (weigh/burden/equipoise) seed^w of mustard so be [it^w] in a rock^w or in the Heavens^w or in the Earth^w *ya'atee*^x (brings/causes to come)⁴³⁸⁸ by it^w Allah; verily Allah (is) *Lateefon*⁴³⁸⁹ (fine/subtle/ gentle and protector) Proficient.

يَنْبِئُ إِنِّي إِنْ تَكُ مِثْقَالَ حَبَّةٍ
مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَنَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

17. O, my little-son⁴³⁹⁰, *a'qem*⁴³⁹¹ (let-[you^s] up/sustain the Prayer^w and let-command [you^s] by the *ma'aroofe* (popularly acceptable and not Sharey'ah disapproved maxim) and let forbid [you^s] *a'n* (regarding) the *munkara* (rationally objectionable or Sharey'ah illegitimates); and *issber* (let-hold on patiently [you^s]) on what betided you^s; verily *tha'leka* (be-that-afar-it/that) (is) of the matters' resolve.

يَنْبِئُ أَقِمِ الصَّلَاةَ وَأْمُرْ
بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

18. And let-not *tossa'eer* ([you^s] haughtily-cant) your^t cheek for the mankind; and let-not [you^s] walk in the land^w struttingly; verily Allah loves not every swaggerer-/strutter-boaster.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

19. And *eqssed* (let-moderate/abate) [you^s] in your^t walk and let-soften [you^s] of your^t voice; verily viler⁴³⁹² (of) the voices surely (is) the donkeys' voice.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضَضْ
مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

⁴³⁸⁵ The word “أناب” means *iteratively returned penitent*! See **الراغب**!

⁴³⁸⁶ The expression “my little son” is an Arabic tongue expression of endearment!

⁴³⁸⁶ *Tako=ta'kon* but shortened for *resoluteness and assertiveness*.

⁴³⁸⁸ That is to say: He brings it!

⁴³⁸⁹ The word “لطيف” = “رفيق” in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both! See **البصائر**! Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful *attributive* characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

⁴³⁹⁰ See footnote 4398 above regarding *endearment*!

⁴³⁹¹ That is you^s up/sustain/maintain all the rituals necessary!

⁴³⁹² The word “أنكر” is a *superlative adjective*! There is “نكر” “أنكر” and “الأنكر” *vile, viler and vilest* respectively! I believe here, and Allah is knowinger, “أنكر” is “viler!” Albeit some say: “الأنكر” *vilest*!

20. Have not seen you^z that Allah subjugated for you^b what (are) in the Heavens^w and what (are) in the Earth^w; and *asbagha* ([He] *amply provided*) on you^b His boons^{w4393} apparently/openly^w and hiddenly^{w4394}; and of the mankind who^p [he] disputes in Allah by other than a knowledge and nor an aright-guidance nor a book illuminator.

21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you^z*) what Allah descended, they^z said rather *natta'be'o* ([we] *closely-follow*) what we found on it^x our fathers; lo, while albeit⁴³⁹⁵ [was] the Satan inviting them to torment (*of*) the *Sa'ere^w* (*intensely kindling Fire*)^w.

22. And whoever [he] consigns his face⁴³⁹⁶ to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istamsaka⁴³⁹⁷* ([he] *assiduously-held-on*) by the knot⁴³⁹⁸, the *wothqa⁴³⁹⁹* (*assuredly-intact*)^w and to Allah (*is*) the matters' result.

23. And whoever [he] disbelieved then let-not sadden you^s his disbelief; to Us (*is*) their return; then *nona'bbeohom* ([We] *inform by piece-of-significant-and-availing-news to them*) by what they^z worked; verily Allah (*is*) Omniscient by the chests' possession.

24. *Numatte'ao* ([We] *let relish the transitory worldly delights by*) them a little; then [We] compel them to a harsh torment.

25. And *la'en* (*indeed if*) you^s asked them: Who^a created the Heavens^w and the Earth^w; surely assuredly⁴⁴⁰⁰ say they^z: Allah; let-say [you^s]: the praise (*is*) for Allah; rather most (*of*) them not know they^z.

26. For Allah what (are) in the Heavens^w and the Earth^w; verily Allah, He (*is*) The Rich The *Hameedo⁴⁴⁰¹* (*He Who is multitudinously praised, He Who is multitudinous praiser*).

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ
عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ
النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ ﴿٢٠﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلَىٰ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
ءَابَاءَنَا أَوَّلُ مَا كَانَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ
مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

وَمَن كَفَرَ فَلَا تَحْزَنْكَ كُفْرُهُ
إِنَّمَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ
عَذَابٍ غَلِيظٍ ﴿٢٤﴾

وَلَمَّا سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

⁴³⁹³ See the *Lexicon* attached to this Translation for “*bekmal*”

⁴³⁹⁴ See the *Lexicon* attached to this Translation for “*ne'amal*” (“*boon*”)

⁴³⁹⁵ The construct “أَوَّلُو” is made up of three distinct components: (1) “الاستفهام الاستنكاري” = *disapprobatory interrogative*, (2) “أَوَّلُو” adverbial= “while,” and (3) “لَوْ”= *conditional particle*=“albeit!” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*! For (3) “albeit” seems to me very appropriately self-explanatory!

⁴³⁹⁶ The expression “his face” means “his entity or his destiny!”

⁴³⁹⁷ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

⁴³⁹⁸ Say Qur'an commentators it's: “لا إله إلا الله,” “No an *elaba* (a deity) except Allah,” is “most assuring *knol*”

⁴³⁹⁹ The word “الوثقى” is the feminine of “الأوثق”! There is no single word in English for “الوثقى” *per se*, “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for!

⁴⁴⁰⁰ The “ل” in “ليقولن” is a *juratory* “ل”= “القسم” amounting to= “التأكيد,” i.e. *affirmation*, expressed by “assuredly”!

⁴⁴⁰¹ The word “Hameed”= “حميد” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

27. And if verily only in the Earth^w of a tree^w4402 (are) pens; and the sea supplies it^x from after it^x seven seas not (would have) exhausted Allah's words^w; verily Allah, (is) Mighty Hakeemon⁴⁴⁰³ (infinite bekma⁴⁴⁰⁴ Possessor).

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ
وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أَنْحَارٍ مَا نَفَذْتُ كَلِمَاتُ اللَّهِ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

28. Neither yourⁿ creation and nor yourⁿ resurrection except, like a one-she^y self^w; verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer), Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا
كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٢٨﴾

29. Have not seen [you^s] that Allah transpierces the night in the day and [He] transpierces the day in the night and [He] subjugated the sun^w and the moon^x each runs to *ajalen*⁴⁴⁰⁵ (term-limit) *musamma*⁴⁴⁰⁶ (that which is designated and/or named); and verily Allah by what you^z work (is) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي
النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

30. *Tha'leka* (he-that-afar-it/that) (is) because surely Allah, He (is) The Right; and what you^z invoke of lesser than-/without Him (is) the falsehood^x and that Allah, He (is) The *Aa'leyo* (High beyond description), The *Ka'beero*^x The *Ka'beero*^x (Big beyond comparison/comprehension, Predates/Antedates all things).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

31. Have [and] not seen [you^s] that the *folka*^w (ship/ships)^w runs^w/run^w in the sea by Allah's boon^w4407 to show you^b [He] of His *Aya'te*^w (miracles/signs/proofs); verily in *tha'leka* (he-that-afar-it/that) surely (are) *Aya'ten*^w (=Aya'te) for every *ssabba'ren* (an ever/stout patience-endurer) *Shakooren* (iterative thanker).

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ
بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣١﴾

4402 That is to say *all the trees*, or anything called tree or of a tree!

4403 See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

4404 See the *Lexicon* attached to this Translation for “bekma”

4405 The word “الأجل” means term-limit, see اللسان!

4406 The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*!

4407 See the *Lexicon* attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon!” in fact there is no English equivalent *per se* for “نعمة” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam!

32. And if overlaid them a surge like the awnings they^z invoked Allah, faithfully/purely for Him the religion; then *lamma* (when/whence) *najja* (iteratively delivered) them [He] to the desert⁴⁴⁰⁸ (land), then of them (is) a *muqtassid*⁴⁴⁰⁹ (occasional lapses, constant in being dutiful); and not reject by Our *Aya'te*^w (signs/proofs) except every *khattaren* (predetermined-insistent iterative traitor), *kaforen* (iterative ingrate)⁴⁴¹⁰.

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوُا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا
يُجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ
كَفُورٍ ﴿٣٢﴾

33. O, you the mankind *ettaqo* (let-reverentially guard you^r not to displease) yourⁿ Lord; and *ikhshaw* (let-reverentially-fear you^r) a day not requites *wa'ledon* (be-begetter) aⁿ⁴⁴¹¹ (instead-of) his child and nor a *manlodon* (begotten-child), he (is) a requiter aⁿ his *wa'lede* (be-begetter) a thing; verily Allah's promise (is) right; so let not beguile^w you^b the life^w (of) the world^w and let not assuredly beguile^x you^b by Allah the beguiler^x⁴⁴¹².

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا
يَوْمًا لَا تَجْزِي وَالِدٌ عَنْ وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا
يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Verily Allah has The Hour's^w knowledge; and *youna-ẓẓelo* (iteratively descends [He]) the *ghaytha*⁴⁴¹³ (delightful satiating-and-reviving rain) and knows [He] what (is) in the wombs and not *tadrey*⁴⁴¹⁴ (profoundly understands) a self^w what (would) [it^w] gain tomorrow and not *tadrey* a self^w by which land^w [it^w] (shall/may) die^w; verily Allah (is) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ
غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

⁴⁴⁰⁸ The word "الْبَرِّ" = "الفقر، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water! Also, "الْبَرِّ" figuratively speaking could stand for "land!" See اللسان!

⁴⁴⁰⁹ The word "muqtassid" = "مقتصد" has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning! (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide disbelief, i.e. they are hypocrites! See القرطبي! However, linguistically, the word "muqtassid" = "مقتصد" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "economical!" So, likewise in his worship he tends to be "economical," doing the least required!

⁴⁴¹⁰ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

⁴⁴¹¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

⁴⁴¹² That is the Satan or his associates!

⁴⁴¹³ The word "الغيث" = "المطر المنبت للكلأ و المنعش" so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "الغيث" could also mean the gliding clouds that bring rain!

⁴⁴¹⁴ The word "تدري" is from "دراية" which is far more reaching than the simple "knowledge," as "دراية" extends to having deep understanding of the subject matter!